

CONCERNING A CALL TO SERVICE.

Among the Greeks three words were in use for service: diakonia, which meant service from man to man, generally applying to slaves; leitourgia, which was used for the service of a man to the state—the richer citizens considering it an honor to discharge this service at their own expense; and latreia, for the service rendered to the gods. The first two words, which stood for human, not divine service, were adopted and hallowed by the Christian consciousness; but the third word, in its primitive meaning, was rejected and left embedded in idolatry. True, it is used in the New Testament, but in a sense which rescues it from its pagan significance, as in Romans 12:1, where believers are besought to present their bodies a living sacrifice, holy, acceptable to God, which is their reasonable service. This living sacrifice to God is radically unlike the human sacrifice of idolaters to their deities. The "reasonable service" here referred to is not an end within itself; it was not for the gratification of the one worshipped, as was supposed to be the case with the heathen gods, but we are to serve God with the living sacrifice of ourselves so that we may prove what is His good and perfect will concerning us. We are to present ourselves to God that we may be transformed and renewed to the end that, as is shown in the context, we may exercise our gifts of service toward men, in ministering, teaching, exhorting, giving, and showing mercy.

"Who serves for gain, a slave by thankful self

Is paid; who gives himself is priceless, free.

I give myself, a man, to God: lo, He renders me back a saint unto myself."

And let it be remembered that he is saintliest who serves his fellows most. Prayer and praise are holy tasks, but they are vain unless they give strength and heart for those other tasks found in the highways and hedges where men sin and suffer and yearn for help. "Inasmuch as ye did it unto one of the least of these, ye did it unto me." There is no "deline service" which is not also human service. We serve God best by serving men. "Who then is willing to consecrate his service this day unto the Lord?"

Some who read these lines ought to go to the foreign field. But you say, "I have no call." Are you quite sure of that? Have you a call to stay at home? Are you needed more at home than you are in foreign lands? Are you physically unable to go? Are you kept from going by obstacles that cannot be surmounted? Give God a chance in your life. Make David Livingstone's prayer your very own: "My Jesus, my King, my Life, my All, I again dedicate my whole soul to Thee." Make the dedication complete and then go or stay as God's spirit leads you. If you cannot, for any good reason, go to the mission field, do you think that thereby you are relieved of all missionary obligation? Why do you not volunteer even if you have to stay at home? You can make your life count for missions, whether

you go or stay. Money is a necessary means of carrying on mission work. Why not volunteer to make money to send missionaries. Such a gift of service would certainly be blessed of God. The time is coming when the gift for making money will be dedicated to God in larger measure than it is at the present time. We call upon young people to volunteer for service on the foreign field—why should we not expect others to volunteer to make money for the Lord? Is money more sacred than life?

The crying need on the mission field is for better equipment. Money is needed for publications, churches, schools, hospitals, dwellings and for the support of a native ministry. It is nothing but disloyalty to Christ to jeopardize the lives of our missionaries and delay the work for long years, when but a little more money spent in equipment would bring in largely increased returns. We want to see young men and women of fine financial ability who will consecrate their money-making talent to the Lord as solemnly and completely as the student volunteer dedicates himself for service at the front. We need to magnify the importance of such heroism at home. We must learn to glorify the beauty of self-surrendered coin as well as self-surrendered lives. The lost nations are waiting and God's Kingdom is delayed, until we so preach the gospel of consecrated coin that men and women shall see and feel that the missionary war demands gold as well as lives; surrender of stocks and bonds as well as homes; and long endeavor and self-denial in the homeland as well as on the foreign field.

Let us keep within calling distance of God, and, whether we go or stay, bear in mind that He has a place where we may serve Him by serving His cause. "Who then is willing to consecrate his service this day unto the Lord?"

QUEEN'S ALUMNI CONFERENCE.

The seventh annual conference of Queen's University Theological Alumni was held "on the Old Ontario Strand" during the week of Nov. 2nd-6th. It is quite unnecessary to state that the usual excellence of the lectures and papers presented was fully maintained this year. Indeed the programme was generally agreed to have been specially interesting and varied, and while the representation of the Alumni themselves was not as large as it should have been, the attendance at all the sessions was very good. The loyalty of Queen's graduates is proverbial, so the reason of the small attendance must be due to other causes than a loosening of the old strong bonds between Alumni and Alma Mater, but it is much to be regretted from the point of view of the graduates themselves that a greater effort is not made to be present at this yearly banquet of good things.

The president, Rev. James Wallace, of Lindsay, kept his flock very busy from Monday afternoon till Friday noon, and conducted the meetings in his usual bright business-like way. The printed programme has already been widely distributed and here mention need be made only of a few of the many treats of the conference. Rev. Prof. Kilpatrick, of Knox College, was the lecturer at the opening of the Theological Faculty on Monday evening, and gave a very scholarly and excellent address on "Christian Theology, the Interpretation of Christian Experience." On Tuesday evening Dr. James Bonar, Master of the Mint, Ottawa, was the guest of the asso-

ciation, and delivered a very interesting and suggestive lecture on "The World One City," which was very well received. Wednesday's evening session was given up to a thoroughly practical lecture on "The Settlement of Labor Disputes" by the new Commissioner of the Civil Service, Ottawa, who will always be known as Professor Shortt, and he received, of course, a very warm welcome within the old walls which will ever smile upon him as one of Queen's noted sons. The University took charge of Thursday evening's session as the Fall Convocation, at which the special business was the installation of Prof. O. D. Skelton, Ph.D., Prof. Shortt's successor in the chair of Political Economy, who, while giving ample proof of his right to his new rank, is a very boyish looking professor; with him was installed by the Chancellor, Sir Sandford Fleming, Rev. Prof. E. F. Scott, M.A., the new Professor of Church History. It was Prof. Scott's first public appearance since coming to Queen's, and his address on the present relation of Theology to the other spheres of knowledge, which was as clear and convincing as are his books, won him an enthusiastic reception.

After Dr. Jordan's lectures last year on Old Testament subjects, the Chancellor's Lectureship this year was in the hands of another great favorite around Queen's, Prof. Dyde. His four lectures on "What is a Work of Art?" "Imagination," "Ruskin's Pathetic Fallacy," and "Tragedy," were very much appreciated. The thoroughly simple and delightful way in which Dr. Dyde illustrated the principles of aesthetics in their application to art and poetry made all present inwardly resolve to read again their Shakespeare and Wordsworth and learn more of the great richness of the world of beauty lying so close at our doors.

A word must also be said of Prof. Cappon's annual treat to the conference, this year dealing with "The Mystical Use of the Sub-Conscious in Thought," or in other words with the new school of literature. Dr. Watson's lecture on Philistine and Maeterlinck, and our own English Senley, Symons, Fiona MacLeod and Yeats. To many the lecture supplied a very necessary standard to enable readers to understand the inner significance of this new movement in literature. Dr. Watson's lecture on Philosophy and Dean Lavelle's on "Ideals in Education" must also be noticed. Of the rest of the programme, which in one sense, too, is the really important part of the work of the conference, there is space only to say that the treatment of the Books of Jeremiah, Ezekiel, Daniel, Acts and Revelation was very ably handled by the faithful members of conference. It was very gratifying to note that of those whose names appeared on the programme there was but one absentee and it was a quite unavoidable case.

At the close of the last of the three days' luncheons the annual meeting was held and the old officers of the association were re-elected with the exception of Rev. Prof. Alexander Laird, the secretary, who resigned owing to the press of other duties. His resignation was received with much regret, many kind words being said of his long and faithful services. Rev. H. T. Wallace, of Queen's University, was elected to the vacant secretaryship.

Cumberland Presbyterian—No argument, no close reasoning, no rigid logic, is able to transform and purify and redeem the lives of men, any more than character can be changed by force; but the love of God in Jesus Christ has been the means of transforming men and nations. In love there is the greatest power that the world can know; in the manifestation of love is the highest wisdom. Slowly the world is coming to learn the truth and the day will come when all men will be drawn unto him who was lifted up.